

Divine decree, are bound in labor, directly and hopelessly, for such a result, as co-workers with God. Those who believe the guiding star through this war to be the purpose of God, in regard to slavery—as made known by His Providence, His Word, and His Spirit, each interpreting the other—are bound to labor with their might, for the fulfillment of that purpose.

It is a mistake, both in our philosophy and our practice, when, from the providential course of events, or from any other source or knowledge in regard to what ought to be, or what, in due time, shall be, we arrive at any definite conclusion—it is a mistake then to “stand still” to see the salvation of God,* indisposed or afraid to act lest we precipitate that conclusion. The word of the Lord, at such a time, rather is, “speak to the children of Israel that they go forward.” And yet this is just the mistake of many in the Church and the Ministry now, by reason of which the war dallies, the ripening of events is retarded, and there is wanting strength to deliver the near hours of Providence.

Not a few Christian Ministers and Christian people, that profess loyalty to Christ alone, seem afraid actually to cooperate with Christ in what they profess to believe to be the designs of Providence with regard to the abolition of slavery. And they are found counseling and observing silence and inaction in regard to it, at the very time when they declare the belief that God is about to overthrow it. As if masterly inactivity were the true policy of God’s people in dealing with sin, and with the relics of barbarism in our world, rather than bold aggression. As if they had no bold enthusiasm to be the active executors of the Divine purposes. As if there were no such prayers in Paul and Isaiah as those which read, We then, as workers together with him, beseech you that ye receive not the grace of God in vain; and, Ye are my witnesses, saith the Lord.

The Cincinnati Free Nation has an article on this subject, which is too good not to be reproduced for wider circulation than it can have in the columns of that very able Journal. Therein it is said,

“They who have waited and watched, and longed for the time when the utterances of the church upon the great sin of this land should be clear and little, if any, cause, but he grieved at the little influence which it is exerting upon public sentiment, when, beyond all other times in the history of this country, the whole power of Christian instruction and rebuke is needed. How small a share the Church will be able to claim in this great deliverance, when its hour shall come!

It is in the power of the Evangelical Churches of this land to render certain, now, the emancipation of slaves, by the best possible method which Christian Benevolence can devise. Under God, the church, by a decided, yet kind tone, could originate and guide a movement which should free our land from its sin and curse, and secure for us peace and prosperity in the future. Many Churches, and ecclesiastical bodies have, we know, taken a right stand in this matter; but others, though not so bad, yet the cowardly, truckling spirit of the miserable shift, consorted to evade the responsibility, the cold, short-sighted policy exhibited by large ecclesiastical bodies, and by many ministers and Churches, is not only painful but disgusting.

The question why the Evangelical Churches have maintained no firmer hold upon the popular heart is surely answered in part, by such action as that of the O. S. General Assembly, which could spend so much time in hot debate over a resolution like that offered by Dr. Spring, simply proposing that the church should give its moral support to the cause of freedom. Why, it would, and could only be passed by deserting of its post and duty, by making it so general as not necessarily to mean support for the present administration. When the popular heart is throbbing through all the North with loyalty to the present government, with its approbation of its action, a Church that will coldly fold its arms and ease its heart in selfish policy and place the unity of its organization above the safety and integrity of the Union, and which remains silent to the woes of the street upon the one cause of rebellion and war, such a Church has no reason to hope for any sympathy from the masses and no right to complain if it is deserted, and scorned by the people. Such a Church is probably all the stronger in proportion of its infidelity.

The lack of Christian manhood which is so often exhibited by our preachers and ministers in the North, and which, with slavery, is one of the most painful and distressing features of the times, especially at this time, are very telling to the Unionists, and even to those who return to

the ranks of Society, and who long to see her stand forth and vindicate her claims to this noble mission.

It is most grievous to see ministers, who claim that they believe the guiding star through this war to be the purpose of God, in regard to slavery—as made known by His Providence, His Word, and His Spirit, each interpreting the other—are bound to labor with their might, for the fulfillment of that purpose.

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In the Union as partners of His Providence, the nation, as subjects of His authority, if you insist upon retaining slavery—which however the Union will then abdicate in its own time and way.”

This is palpable and honest, without logogriph or legomaniac. This is what radical abolitionists have been arguing for years, or maintaining all along that slavery was continued rebellion against the Constitution and authority of the United States, and that as such it should be put down by the NATIONAL ARM, and the NATIONAL PROCLAMATION OR LIBERTY. We congratulate the country on the coming together of these two wings of the anti-slavery host (hitherto separated by a metaphysical bridge in the shape of a principle of ethics called *malum in se*) upon the new common platform of RADICAL ABOLITIONISM.

Thanks be to God, that this one of our past subgenerous seems about to be ended, and that we are now united in urging the peremptory duty of the immediate national abolition of the nuisance of slaveholding, and the proclamation of LIBERTY THROUGHOUT ALL THE LAND UNTO ALL THE INHABITANTS THEREOF, in the name of the people of the U. S., and by command of the only living and true God. ¶

As to the question of how to do it, that will be made clear when the Government quits its painful labor how to do it. The Anti-Slavery Standard wisely remarks, “Our duty is, not to puzzle our brains as to how the thing is to be done—that may be safely left to itself; but to help create such a State of public sentiment at the North, as to make its doing a certainty and necessity, being assured that nothing but ultimate good can proceed from an act of right and justice.”

* We were pleased with the general tone and scope of Deacon’s sermon, but cannot consent to the delay of “a term of years”—to the implication that the nation should delay the immediate discharge of its own first duty, to see whether the States, communities, or cities, will not relieve it of the trouble, by doing its work for it.

+ We find our good friend H. T. Cuyler is a little too cheerful and hopeful in his anticipations. The nation may and we trust will be driven by the Providence of God and by the stern necessities of the crisis, to abolish slavery. It is cheering to see an increasing number of shrewd journalists and popular preachers upon the scene of this coming change of the wind, and trimming their sails accordingly. Before we can welcome their fraternity as a part of the “anti-slavery host,” however, we must see them—the clerical portion of them, we mean—as zealous for the purification of the Church as for the safety of the State, insisting that the practice to be prescribed by the Nation, a *reform*, shall be declared by the Churches a *sin*, a *hatred to the communion of saints*, as well as exemption from the penitentiary. We shall expect, farther, that those of them who have been persecuting Sauls, shall publicly repent of their persecutions, before they claim the credentials of apostles. Editor.

¶ Here we are sorry to differ, entirely, from our good friends, both of them. For more than twenty years we have heard this sentiment among abolitionists, and have believed it to be sound. But we are not of the opinion that they are good enough to shape definitely and with precision, our measures. If they are not good for that; they are good for nothing. It is just here, precisely, that they are weak. They are not good for the moment, at the present moment, need guidance. The “how to do it” is the very thing. There is just one way, and only one, to do the right thing, in this matter. To fail, in one point, is to fail in all. So Arkwright and his associates, in their search for a better method of spinning, made no exception to the rule that successful accomplishment can result from nothing but from a rigorous and undeviating application and use of the laws of cause and effect to which they are subject. We have not yet learned to do that. We have not yet studied our principles or understood them, to apply them in practical What if Fulton, after lecturing his workmen upon the scientific principles he had learned, had left it with them to find out how to apply them?—Learned in the harpsichord, he had no right to organize apprenticeship—gradualism—compensation, contraband, war-for-the-Union—but-not-for-slavery, and what not? Slave-holders, the *host* of the Union, cannot understand the slaves, and for the *host*, of the *host*, to do it is to *fail* to it.

WILL IT PAY?

In ordinary language, this is one of the first inquiries by a man, when he thinks of a plan, as it is generally suggested by sound discretion. “Will which of you succeed in building a house, or a ship, or a fort, or a wall, or a bridge?”

“Will which of you succeed in getting to the moon?”

“Will which of you succeed in finishing it?”

“Will, finally, after he has begun to build, will he be able to finish it?”

“Yes, he will,” after he has begun to build, and was not able to finish it.

Or what king, going to make war against another king, sitteth not down first and consults whether he be able with ten thousand, to meet him to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off,

* This text is quoted from the New Testament, where it is a maxim of divine wisdom, “If ye bring forth good works, it is a sign unto me that ye have been my chosen people.” Exodus xiv 13-16 will have been a misquotation of Moses, as the house of Israel, who were immediately countermanded by the other sentence above.

Editor.

The intelligence from North Carolina is of a rather exciting nature. In addition to the general and growing popular disengagement at the infected & insensate mouth of affairs since the State was plunged into Secession, the most alarming apprehensions are indulged of a fearful and bloody outbreak of the slaves.

For months this class of the population have been trying great successes, occupied doubtless by the secret and subtle machinations of their military leaders about them, and which they a very strongly suppose to be a way to enslave themselves. There are numerous rumors, afloat to the effect that in some of the middle & southern states slaves have risen in their masters, and that whole families have been brutally butchered at midnight. To these reports, however, I am slow to give credence; I believe they are mostly the creation of imagination always lively to the latent perils of slaveholding society, and now specially disturbed by the aggravated dangers of the times. But where there is so much smoke there must be some fire; and it may turn out that the facts are not very far from the truth. And that North Carolina and perhaps the South is not the only one engaged would locate a terrible spectacle, no doubt. That such calamity is intelligently feared is certain, and its horrors may startle humanity at any moment. It is stated that such is the refractory disposition of the colored people of late in the more largely slaveholding section of the State, and so manifest are the symptoms of contemplated and preconcerted mischief, than an earnest requisition has been made upon the Western Carolinians for the immediate moving to the disaffected quarter of Home Guards (who, by the way, are all strong Union men), to the amount of two or three regiments, for the prompt suppression of the anticipated uprising.

The white men of the endangered region, capable of bearing arms, with hardly an exception, are absent from their homes in the rebel service in Virginia, taking most of the available arms with them, and the women and children are thus left, by this infatuated desertion on the part of their natural protectors, utterly defenceless against brutalities and outrages, which the heart shudders to imagine.

Who are expected to put down the rising Slaves? The same correspondent of the Tribune proceeds—

"It is a fact of great significance—and I believe it to be a fact, for my informant is perfectly reliable—that the Home Guards have refused to proceed to the relief of their impelled neighbours under any other banner than the Stars and Stripes, and upon condition, furthermore, that the Secession flag shall be everywhere hauled down, at their approach. This is a fact, I say, in the State of North Carolina, or in any other Southern State, assume the formidable position which appear to be threatened in this instance, it would be the manifest duty of the Federal Government to promptly intercede to put it down. We regard the Seceded States as still in the Union, in spite of the pretension of withdrawal made by the demagogues who now bear sway there, and their people are evidently entitled to the protection promised in the National Constitution.

Considerations of wise policy would also dictate this course to the Administration; and there is no way in which the Government can more easily accomplish its object than by the affections and gratitude of the misguided people of the South than by act of such fatherly and benevolent protection. Again, it would discharge its plain duty to the thousands of loyalists, who are subject to a common danger with the insurgents, and more emphatically demonstrate the power of the Government, and to better purpose, than a score of victories over the rebels themselves upon the battle-fields of Virginia. Should this view be taken and acted upon by the authorities at Washington, the re-assumption of Union sentiment in the revolted States would be immediate and universal, and the uprising of the blacks would become the providential means of suspending the unhappy rebellion, and the resistance against the bold and impudent Government men ever tried under, and re-establishing upon firmer foundations than at any time before this mighty temple of civil and religious liberty which now seems to be falling into ruins under the perfidious hands of traitors."

Was there ever anything more fiendish and impious than this? "The Almighty," said Jefferson, "has no attributes that could take sides with us, in such a contest!" But this "Special Correspondent" of The Tribune, considers it a "providential" opportunity to put down the rebellion! And The Tribune itself, in an Editorial of half-a-column in reference to it, has not a syllable of rebuke or dissent to say, in regard to the three-infamous proposal! It coolly and complacently says—

"In these reports from North Carolina we have the best foundation of hope that the rebellion, if vigorously met and resisted, must speedily perish."

As much as to say, as if in exultation, "Special Correspondent," when it endorses as "trust worthy,"—"These rebels can't keep their niggers in subjection without our help, and as far as they will be made to change their religion,

Altogether the most important topic in the news of to-day is contained in the following—

GEN. BUTLER ON THE CONTRABAND QUESTION.

The following interesting letter from General Butler has been received at the War Department:

"HEADQUARTERS DEPARTMENT OF VIRGINIA,
FORTRESS MONROE, July 30, 1861.

"Hon. STEPHEN COOPER, of the W. Va. Co., By an order received on the morning of the 20th July from Major-General Dix, by a telegraphic order from Lieutenant-General Scott, I was commanded to forward, of the troops of this department, four regiments and a half, including Col. Baker's California Regiment, to Washington via Baltimore. This order reached me at 2 o'clock A.M., by special boat from Baltimore. Believing that it emanated, because of some pressing exigency for the defense of Washington, I issued my orders before daybreak for the embarkation of the troops, sending those who were among the very best regiments, sending those who were among the very best regiments, I had. In the course of the following day they were on board the steamer Baltic, bound for New York, for which I had not transportation, although I had all the means of transport force in the hands of the Quartermaster here, to aid the Bay line of steamers, which by the same order from the Lieut.-General, was directed to furnish transportation. Up to and at the time of the order, I had been preparing for an advance movement, by which I hoped to cripple the resources of the enemy at Yorktown, and especially by seizing a large quantity of negroes who were being pressed into their service in building the intrenchments there. I had five regiments of light artillery, of which I had been empowered to raise, and they had but a single rifled cannon, an iron six-pounder. Of course everything must and did yield to the supposed exigency and the orders. This order caused the troops from this department, while it was enacted the post at Newport News, necessitated the withdrawal of the troops from Hampton, where I was then throwing up entrenched works to enable me to hold the town with a small force, while I advanced up the York or James river. In the village of Hampton there were a large number of negroes, composed in a great measure of women and children, of the race who were slaves, and who, in my opinion, had been compelled to do the work of the rebels, of rebels who had been gathering up slave-holding blacks to aid them in constructing their fortifications on the James and York rivers. I had employed the men in Hampton in throwing up intrenchments, and they were working zealously and efficiently at that duty, saving our soldiers from that labor under the gleam of the mid-day sun. The women were earning substantially their own subsistence in washing, marketing, and taking care of the clothes of the soldiers, and were being served out to the men who worked for the support of their families. But as the evacuation of Hampton rendered necessary by the withdrawal of troops, leaving no scarcely 5,000 men outside the fort, including the force at Newport News, all these black people were obliged to break up their homes at Hampton, fleeing across the creek within my lines for protection and support. Indeed it was a most distressing sight, to see these poor creatures, who had trusted to the protection of the arms of the United States, and who aided the troops of the United States in their enterprise, to be thus obliged to flee from their houses, and the homes of their masters, who had done them no wrong, and who had given them shelter in the return of the rebel soldiers, who had invaded their country, the men who had wrought for us, and to carry off the women who had served us, to a worse than Egyptian bondage. I have, therefore, now within the Peninsula, this side of Hampton Creek, 900 negroes, 300 of whom are able-bodied men, 30 of whom are men substantially past hard labor, 175 women, 224 children under the age of 10 years, and 170 between 10 and 18 years, and many more coming in. The questions which this state of facts present are very embarrassing.

"First. What shall be done with them? and, Second, What is their state and condition?" Upon these questions I desire the instructions of the Department.

The first question, however, may perhaps be answered by considering the last. Are these men, women and children slaves? Are they free? Is their condition that of man, woman and children, or of property, or is it a mixed relation? What their status was under the Constitution and laws, we all know. What has been the effect of rebellion and state of war upon it? When I adopted the theory of treating the able-bodied negro fit to work through the property principle, it could be used in a rebellion, and so continued, of war, as a condition of distinction, so far as I then still believed, in a legal and constitutional basis. But now a new series of questions arises. Passing by women, the children certainly cannot be treated on that basis; if property, they must be considered the sumbrance, rather than the auxiliary of an army, and, of course, in no possible legal relation, could be treated as contraband. Are they property? If they were, so they have been left by their masters and owners, deserted, thrown away, abandoned, like the wrecks vessel upon the ocean. Their former possessors and owners, leave, uselessly, tragically, foolishly and uncharitably, the right of property, as far as the spell of law on the White slave

of observation. Their persons, though not becoming the property of the slaves? so we must always do, and will do, and will hold such property and will assume no such ownership, has not to secure all proprietary relation ceased? Have they no longer the ownership of any kind, the paroled soldiers, fugitive masters, have they not by their master's acts and the state of war, assumed the condition which we hold to be the normal one, of those made in God's image? Is not every constitutional, legal, and moral requirement, as well as the runaway master at their relinquished slaves, these answered? I confess that my own mind is perplexed by this reasoning, so look down upon me as weak and wretched, not free born, yet free, unmanured, sent forth from the land that held them never to be reclaimed.

"Of course, if we do a house, a man is every place, please, take the same care of these same women and children, houseless, homeless and unprotected, for as I would say, some number of men, women and children, who for their attachment to the Union had been driven or allowed to go from the Confederate States. I should have no doubt in this question, had I not seen it stated, that an order had been issued by General McDowell in his department, substantially forbidding all fugitive slaves from entering within his lines, or being harbored there. Is that order to be enforced in the Department? Do we not have a large number of contraband fugitive slaves? Is a slave to be considered fugitive whose master runs away and leaves him? Is it forbidding to the troops to aid or harbor within their lines the negro children who are found therein, or is the soldier, who has his march destroyed their means of subsistence, to allow them to starve because he is driven off the rebel master? Now, shall the commander of regiment or battalion sit in judgment upon the question, whether any given black man has fled from his master, or his master fled from him? Indeed, how are the free born to be distinguished? Is one any more or less a fugitive slave because he has been harbored in the rebel intrenchments? If he has labored, I understand, he has a right to have his pay, the proportion of which, are the rebels most to be distrusted, by taking those who have wrought all their rebels masters desired, master their battery, or those who have refused to labor and left the battery unmanned?

"I have very decided opinions upon the subject of this order. It does not become me to criticize it, and I write in no spirit of criticism, but simply to explain the full difficulties that surround the enforcing it. If the enforcing of that order becomes the policy of the Government, I, as a soldier, would be compelled to obey it, if it were enforceable. But, if it left to my own discretion, as you may have gathered from my reasoning, I should take a widely different course from that which it indicates.

"In a loyal State, I would put down a servile insurrection. In a state of rebellion, I would confiscate that property which was used to oppose my arms, and take all that property which constituted the wealth of that State and furnished the means by which the war is prosecuted, besides being the cause of the war; and if, in so doing, it should be objected that liberty beings were brought to the free enjoyment of life, liberty is the pursuit of happiness, such objects might require some consideration.

"Pardon me for addressing the Secretary of War directly upon this question, as it involves some political considerations as well as propriety of military action.

"I am, Sir, your obedient servant,

BENJAMIN F. BUTLER.

The providence of God is to be seen in this remarkable document, at this juncture. But for the order on Gen. Butler for troops, it would not have been elicited. It is just what the nation now needs. The people and the government will have to study the question and settle it.

Much of the document is highly creditable to Gen. Butler. Alas, for the falling off, near the close.

Any one desirous of illustrating the much disputed distinction between mere humanity, and moral and religious principle, might find it worth while to lay up this paper for that use. In mere humanity sympathy elicited a sigh of present suffering, G. n. Butl. appears in great advantage: he speaks nobly. But when of moral principle, he fails to generalize: his sympathy falls short of mere benevolence, which is impartial, universal, not limited objects of present sight. He would not liberate the slaves. He would even "put down a servile insurrection in a loyal State." Self-interest, not benevolence or principle, is his rod-milite. For lack of "religious" principle, and Christian faith, he would sacrifice humanity, and violate science: he would obey man rather than God: "as a soldier" he would steadfastly sink his manhood, below the drosses of even animal sympathy.

Such, however, is the boasted "anti-slavery" of many who call themselves Christians. They can command a Regt. of Slave Bill as inhuman, unconstitutional, and wicked, yet say the President in no "enforcement" in good faith, and means no personal perjury.

MISSOURI. There are rumors of a rebel plan to attack St. Louis, while keeping up a front of attack on Cairo and Bird's Point. Gen. Pillow has actually moved in St. Louis, east Missourians with Rebel troops, and has issued a proclamation to the Missourians, inviting them to aid in the State of their invaders and oppressors! Gen. Fremont has sent a naval force to Bird's Point.

TUESDAY.

ECCLESIASTICAL SECESSION.—The Charlotte Presbytery has seceded from the Old School General Assembly, because it adopted Dr. Spring's Resolution against the Rebellion.

GOV GAMBLE, the new Union Governor of Missouri has issued a proclamation notifying the Confederate troops to leave the State.

GARRISON, it is said, has offered his services to the authorities at Washington to aid them in the suppression of the slaveholders' rebellion.

Congress, it seems, hesitates to approve of the President's exercise of the power to suspend the "habeas corpus"—equivalent to a hastyocracy to approve his carrying on the war! If Congress cannot do better than this, it might as well recommend the disbanding of the government, at once.

ITEMS.—The traitors who created the panic at Bull Run, are believed to have been rebels in disguise, who were paid for that service.

It now appears certain that the rebels secured only 13 of our cannon at Bull Run.

The name of the Captain who marched his company off the battle-field of Bull Run in regular order, and on the spur of the moment, left the place, was Joseph Hawley, Captain of Rite Company, A, 1st Connecticut Regiment, and formerly editor of the *Hartford Press*. All honor to the journalistic soldier.

Two negroes who escaped to the Pocahontas, at the mouth of the Rappahannock, on Friday state that 500 slaves had been drafted to erect fortifications there.

A skirmish has taken place near Falls Church, between the forces of our neutrality and a squad of rebels, in which several on both sides were wounded. It is said there are two regiments of rebels encamped within four miles of Alexandria.

A prominent secessionist in Florida, writes that all the property owned by Northerners is to be confiscated, and the slaves devoted to paying the soldiers of the rebel army. Also, that negroes have been organized to take part in the contest, and a bonus of \$10 offered them for every scalped head they take.— *Tribune.*

We have the best authority for the statement that Mr. Jeff Davis receives a daily letter from Mr. S. Teale Wallace and others in Baltimore, and keeps his friends there constantly informed of his wishes. His present advice to them is not to attempt a rising, as it would complicate matters unnecessarily; they are to wait for his arrival in the vicinity, which he does not think will be much longer delayed.—*Tribune.*

Both Houses of Congress yesterday passed resolves formally approving the acts of the President for the salvation of the Republic.

Congress has adjourned, closing the extra session.

A DAY OF FASTING AND PRAYER.—The following is the resolution, passed by both Houses of Congress, requesting the President to appoint a day of fasting and prayer—

"It being a public duty peculiarly incumbent, in a time of public calamity and rebellion, bumbly and devoutly to implore his aid and protection. Therefore—

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled,—That a joint committee of both Houses wait upon the President of the United States, and request that he recommend a day of public humiliation, prayer, and fasting to be observed by the people of the United States with religious solemnity, and the offering of fervent supplications to Almighty God for the safety and welfare of these States, His blessing on their arms and a speedy restoration of peace."

In the pending discussion of the resolution,

Mr. LOVELACE, III., moved to add the reading of the chapter of Psalms.

Mr. VANCE, of South Carolina, seconded the motion.

The original resolution was then passed without amendment.

It is well to note the fact that have seen to the ends of wickedness, and who have broken the law of God, let them go free and we break every yoke."—*Iza. 58:6.*

"Blessed are the merciful, for they shall see mercy." All

the rest of the psalms, that are in the New Testament, are written in the same spirit.

Wise men say that the best way to avoid slavery is to buy it out.

If we could get congress pass an law after having

referred to Liberia the Slave? Do they think to cheat both men and God?

WEDNESDAY, Aug. 28.

GEN. BUTLER.—A dispatch from Washington announces that Gen. Butler has returned to Fortress Monroe, and will be retained in that command.

SIM UNIONISM IN MARYLAND.—A Correspondent of *The Tribune* writes from Baltimore, Aug. 4, as follows—

"The true character of what is facetiously styled the Unionism of Maryland—I do not mean its Republicanism—may be seen in the resolution of Gen. Kimmel, the sage of Linganore, who is for supporting the Government in putting down the Jeff Davis rebellion, providing it can be done without disturbing Negro Slavery! And yet this Gen. Kimmel is one of the Union candidates for the next Governor of this State."

It strikes us that General Kimmel represents pretty faithfully, the sort of Unionism that has, hitherto, controlled the Cabinet and the Military policy, at Washington!

Wherein does it differ from the policy of *The Tribune*, and of all, at the North, who prize of fighting to put down the Rebellion, but not to put down Slavery? The same writer communicates the following—

There are some 35,000 free colored people in Baltimore, by far more law abiding, generally, than the same number of slaves in the same community. Their loyalty to the Federal Government is not doubted, by the rebels themselves. And yet the Provost-Marshal has issued an order requiring all colored people to be out of the streets after 10 1/2 o'clock at night, on pain of being arrested by the police, and confined in the Station-Houses. This requirement is the son of much inconvenience, not only to the colored people themselves, but to their employers. It is hoped that Gen. Dix will rescind this order, in view of its needlessness. The laws for the regulation of the colored people are quite stringent enough.

It is easy to see how readily a radical abolition Administration would wipe out the rebellion in Maryland.

THE KENTUCKY ELECTION has gone strong in favor of the Union—whether it is to be the Unionism of neutrality remains to be seen.

UNIONISM IN MISSOURI.—The N. Y. Times is becoming alarmed at the course of the new Governor, Gamble, of Missouri, who, in a proclamation, has said,

"It is enjoined on all citizens that they perform the duty of giving information of deposite of munitions of war belonging to the State, that may come to the possession of the State WITHOUT BEING CAPTURED BY THE TROOPS OF THE UNITED STATES. It is further enjoined on all citizens of a suitable age, to enrol themselves in military organizations, that they may take part in the defense of the State."

The Times says—

Missouri has the iron, the lead, the saltpetre, the hemp and the food that the "Confederates want." Gov. Gamble's Unionism will betray all into the traitor's hands.

The Times will learn, in due time what shareholding Unionists is

AFTERNOON.

ANOTHER VICTORY IN MISSOURI.—Springfield, Friday, Aug. 2, 1861. Another battle occurred to-day at Dog Spring, 19 miles west of this city. The Federal forces under Gen. Lyon and the rebel troops under Gen. McCulloch, and in which 8 of the former were killed, and 44 wounded, and 40 of the latter killed, and 44 wounded.

Gen. Lyon took 80 stand of arms, and 14 horses and wagons.

A troop of United States Cavalry, 270 strong, made an charge upon a body of Rebel Infantry, said to have been 4,000 strong, driving them away and routing them, with a loss of only five men. The charge was a most gallant and terrible one, several of the rebels being found with their heads cloven entirely through.

The enemy retired during the night, and Gen. Lyon took possession of the field.

Another battle was immediately expected, the enemy being in large force west of Springfield, but Gen. Lyon once approached the Rebels, and they fled.

THANKSGIVING FOR THE REBELS.—B.—P.S. We have just been reading the *Psalms* of Bishop Oury, the clergy of the Protestant Episcopal Church in the diocese of Tennessee, presenting the thanks-giving for victory to be used in the congregations, on Sunday, the 4th of August, with the lessons in the Psalter, &c., &c. What a comment on the almost universally repudiated principle of church discipline, which excommunicates

slaves! Also upon the type of piety that forbids the clergy to practice Biblical policies, for the guidance of professed christians, the members of the same church might turn to avoid fighting with each other.

SLAVES WITH THE REBEL ARMY.

THE NEW ORLEANS CLOUD says—

Tom, the slave of our own James H. Phelps, took a fancy to go soldiering, and his master willingly gratified him, and Tom was engaged by Capt. Knotts of the DeSoto Regt., to attend to the guard during the war.

They are hunting other slaves.—Tom went to kill a Yankee. He writes to his master, who is owned in the family of Mr. Phelps, the letter below. We hope he will be gratified in hunting up and obtaining a Yankee's scalp:

YONKTON, VIRGINIA, Tuesday, July 4, 1861.

Dear Mother.—Take like the world to you, to know that this letter will find you as well as I am now in Yorktown. I will leave at 4 o'clock P.M., to day, for a scout about the woods for the Yankees. Well, we are only six miles from the Yankees at Yonkers' Mill, where my captain is now, and I am going out to day to find him. I left him at Warwick Court-House nine miles from Yorktown. I came back to get some wheat and then moved on to the 5th of July, by the Fifth Regiment Louisiana Volunteers. Give my love to Master Jim Phelps, and to all of them in New Orleans. You must excuse this bad writing. I am writing in a hurry. I have no time to write. I am about to leave for the Mill. So good-bye to all. No more at present. Your devoted son, THOMAS A. PHELPS.

P.S.—Good-bye to the white folks until I kill a Yankee.

T. A. P.

After "Tom" has killed a few "Yankees," and has managed to run away, he can give himself up to some United States General, as "contraband" or under the "confiscation" act and obtain his freedom—but if he had come direct to the same officer, desiring to fight the rebels, he would have been repulsed, and perhaps given up, or sent back to his Master, as a slave.

Which manifests most shrewdness, the slave soldier *Tom* or the Yankee Congressman who drafted the "Confiscation" bill?

Family Miscellany.

RUINS

BY HATTIE TAYLOR.

Over sea and over desert,

Wander'd many a weary mile,

By the wild haunts of savage tribes,

By the softly flowing Nile,

Traveler wander, seeking ever

Homes that may tales unfold,

Of the rude, barbaric splendor,

Of the myriads of dead.

And they waken with startling vision—

What a scene at a shore,

For a glimpse of those half hidden

Castles crag along the Rhine;

O'er all ancient lands they wander,

Ever with a new delight,

Seeking ruins which are sacred

To their wonder loving sight.

But they know not that around them,

Are the tombs of the dead,

Strange as those that impress g're them

Of the ages that are dead.

Crumbling fare, fallen in tatters,

Ruins unique or mimic,

Tea mugs and the solemn bone,

With which we learn to forget.

Everywhere around, are scattered

Remains of man, and man's works.

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THAT HOUSEHOLD WORD

“We are here now,
though the hours seem
By a long, slow road.”

“We have been again-
ing, we have seen our
old, old scenes—
Our eyes are tired.”

“I have had no sleep
In a distant Southern town
Of a loved, departed one.”

That household word—“MISSING”

“Yet ever and again by that name!
No answer or dear;
That precious household word—
It music to my ear.”

A train of raps, with a key,
And out they come at last;
A single wisp that calls me back
To the high, bright fire.

FRANCES E. WATKINS HAMPER.

ELECTRICAL SPIRIT-RAPPERS—INTERESTING DEVELOPMENTS.

We have seen a spirit,¹ and such a spirit!² It was none of your airy, impalpable spirits, but a substantial spirit, seen with the eyes and handled with the hands. It consisted of a thin wooden box, about six inches square, containing an armature and magnets, which had been connected with wires to a galvanic battery. When the electric circuit was broken and closed by a button-key the magnet produced a rap in the box, and, according to formulae of those who are skilled in the interpretation of spirit language, these raps were read off as a message from the spirit-world. A distinguished professor in New York was once a frequent visitor to the establishment where such spiritual manifestations occurred, and the box which we examined had been called the “professor’s mother,” as he communicated through it so frequently with his beloved and departed parent.

Not very long ago a certain house, in one of the fashionable streets of New York city, became distinguished for spiritual visitations. Great numbers of the curious were nightly attracted to its parlor—the fee was one dollar for each visitor—for the purpose of receiving messages from that unseen bourn from whence, it is said, “no traveler has returned.” Many visitors went away quite satisfied, while others were not quite so delighted at having paid their dollars for the ambiguous answers that were given by the spirits. But among all the visitors none was so frequent and satisfied as the professor alluded to. He always paid his dollar with a cheerful spirit, and felt comforted with the entertainment. But the delusion came to an end at last.

The managers of the establishment had contrived to get into debt, and after due process of law, the sheriff came one day and exercised the spirits in a most effectual manner, upon the carpet being taken up, about forty spirits were dislodged in the form of little boxes such as we have described. These were placed at certain distances apart under the boards of the flooring, and some were concealed in the partition walls.

The wires of the boxes formed an electric circuit, communicating with a galvanic battery in an upper room. Small buttons formed keys to open and close the circuit: these keys were placed under the carpet in situations well known to the managers. By pressing upon one of these buttons with the foot, the electric circuit was closed in the same manner that a telegraph is operated, and the magnet then made a rap, generally right under the feet of the inquirer, who was always attended by an operator who generally succeeded in learning something of the previous history of the individual. A clever French electrical mechanician in Broadway furnished these spirits to order. Those who “pulled the wires” in the spirit-rapping establishment, however, not only pulled the wool over the professor’s eyes, but over the French mechanician’s also. He jocularly relates that, although he furnished the spirits, he has never been able to rap his names for them out of the crafty fellows who managed to rap so many dollars out of their deluded dupes. We have heard of other modes whereby such rappings have been produced, but none so scientific as this—

“I could only see my mother.”

Again and again was that yearning cry repeated—

“I could only see my mother.”

The vessel rocked, and the waters, chased by the fresh wind

STIMULATION NOT NUTRITION.

BY R. B. F. WILKES, M.D.

“The Physician and Pathologist, No. 1, 1878.”

Most people take great mastication in their last meal, or passed living, not only as regards chewing, breathing, dressing and thinking, but even in the simple process of eating, for when digested of all collateral results the proper mastication of the right kind of food with the consequent digestion is a very simple process—we go through with it twice a day and don’t find the last bit of trouble in the world.

There are, as we shall speak of them, two different kinds of food—the stimulating and the nutritious. All know the two terms used. Stimulating is but another word for excitement, and all articles of diet that contain this property stimulate or excite the system over and above its normal or natural condition. The activity of the circulation is increased; the heart beats faster; more muscular energy is displayed; more nerve-force generated and thrown off: in fact the human machine is run at a faster rate than its maker intended; and the result is the man or woman, whoever they may be, live faster, wears out sooner, and dies years before they ought to have thought of the thing. Now he would live a long and pleasant life must know, as one of the things which will help to bring about this result, how to feed his body so that it shall not run too fast—wear out too soon. To do this he must not make the terribly fatal mistake that stimulation is nutrition. No body that contains soul enough to keep it alive needs stimulation, of any kind, at any time.

The life-giving power implanted within man is so strong that, but give it the food which it needs and it will preserve itself so long as it can be preserved under any circumstances. One must look well to his diet, and draw a dividing line between stimulants or that food which fills the system with fire and burns it out, and articles which are nutritious. All that man needs food for, is, originally, to build his house, or the machine through which the soul acts, and then to keep it warm, and in repair. Here you have it in a nutshell. Now all non-stimulating food is good, and can be used; but unless you want to wear yourself out, living as much in one year as you ought to in half a dozen, don’t eat or drink that which will increase all the operations of the organism.

REMARKABLE CONFESSIONS.

Mr. Martineau, one of the most prominent Unitarians of England, makes the following confessions—

I am constrained to say that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions, of any age. Abolitionists, Arians, Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations as a learner from others, are, in almost every department, to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favor with them. In Biblical interpretation, I derive from Calvin and Whithby the help that fails me in Crell and Belsheim. In devotional literature and religious thought I found nothing of ours that does not pale before Augustine, Tauler and Pascal. And in the poetry of the Church it is the Latin or German hymns, or the lines of Charles Wesley, or Keble, that fasten on my memory and heart, and all else feel poor and cold. I cannot help this, and I can only say I am sure it is no perversity: and I believe the preference is founded in reason and nature, and is already widely spread among us. A man’s church must be the home of whatever he most deeply loves, trusts, admires, and reverences—or whatever most divinely expresses the essential of the Christian faith and life and to whom I turn away from the company I have named, and transfer to the ranks which command a fairer allegiance, is an unnatural and for me, an inadmissible fate.”

“I could only see my mother.”

Again and again was that yearning cry repeated—

“I could only see my mother.”

The vessel rocked, and the waters, chased by the fresh wind

a sound man, pale, speechless, lay in his narrow bed in a glairy sweat, his teeth chattering, his limbs failing, his head propped up, his eyes fixed, his shaking, panting lips seemed to move convulsively, but words could not be uttered away, and so round and so broke were their gestures, as if “If I could only see my mother.”

An old soldier said, the Bible to his hand, “I have been bad, but I’m ready to die.” He leaned above the young man, and asked him why he was so anxious to see the mother he had left.

“Well, that’s the reason. He cried in anguish, “I’ve broken her heart, and I can’t die in peace. She was a good mother to me—Oh, so good a mother! she gave me nothing from her wild boy, and once she said—My when you come to the sea you will remember all this. I could only see my mother.”

He never saw his mother. He died with the tears dry upon his lips, as many a one has died with slightest mother who loved him. The waves roll over him, and bones white at the bottom of the sea; and that cry goes before God, there to be registered forever.—C. M. MARSHALL.

THANK YOU.

“Mother,” said a little girl, “I gave a poor beggar child a drink of water and a slice of bread, and she said ‘Thank you’ to me so beautifully, and it made me so glad I shall never forget it.”

Now children can do a great many things worth a “thank you.” Kind offices are everywhere and at all times needed: for there are always sick ones, sorrowful ones, paupers, besides dear ones, to make happy by kindness, and goes further towards making home happy than almost anything else. Kind offices also are within every body’s reach like air and sunshine, and if any body feels fretful, or discontented, or repining, or unthankful, and wants a medicine to cure it, I would say, do a “thank you” worth of kindness every hour you live, and you will be cured. If happiness is the sweetest of life. Try it.—*Flovers of Spring Time.*

The venom of a slanderous tongue ultimately poisons own possessor.

The feeling is often the deeper truth, the opinion more superficial one.

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